

THE MISSIONARY HELPER

PUBLISHED MONTHLY BY THE

FREE BAPTIST
WOMAN'S MISSIONARY SOCIETY

BOSTON

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No. 1.

The field is the world. There is at present much fear felt in Turkey lest Christian ideas gain rapidly in that country, and all books imported into the country are carefully examined, and many not bearing directly upon Christianity, as well as those that do, have been destroyed. . . . In Japan an annual festival is held in honor of the dead, called "Feast of Lanterns." The Japanese cemeteries are within temple grounds and are without ornamentation. On one of the nights of the "Feast of Lanterns" it is believed that the spirits of the dead revisit their former abodes, and lanterns and food are placed by each tomb, and during the night the streets also are illuminated by large numbers of lanterns. . . . Chili has been blighted by Romanism. A reaction is now taking place toward infidelity. Protestant missionaries are doing what they can to stay the tide. . . . In Madras, the heathen preachers are determined not to be outdone by the Christian, and they have taken up street preaching as an offset to that of the missionaries. The Christian preachers have received insulting treatment. Heathenism dies hard. . . . Mr. Moody's training school for Christian workers, in Chicago, is on a simply evangelical, not denominational, basis. It is for both men and women. The indications are that he will have large patronage, as from 500 to 1,000 students are expected.

NEW YEAR SUGGESTIONS.

NEW Year's resolutions are not merely a matter of amusement. That it is a necessity of human nature to sometimes rally for an effort for higher living is shown by the New Year resolves of children as well as older people. It is well for us that time is so divided that our attention is periodically called to its flight, for so silent is its passage that we meet our friends, surprised to see them growing old, and hardly realize that we are leaving so much of our own lives behind us.

That soul must have grown callous to healthful influences that can let the first day of the New Year pass without thoughtfulness as to its significance, or that can go mechanically on without uplift of aspiration, or hope and plan for something higher. It is a pleasant thought that

"Every day is a fresh beginning,
Every morn is the world made new."

But most persons feel the truth more deeply as applied to a year. Then let the tendency to retrospect and resolve have full sway.

These thoughts are as applicable to societies as to individuals. The first meeting of each one of our Auxiliaries in 1890 ought to be full of hope, cheer, and inspiration. The question recently asked by a correspondent, "How shall we increase the interest in our meetings?" is an old one, but new in importance. It is one especially important at the beginning of the year. We therefore give a few brief answers.

1. Make personal efforts to increase the membership. A society voted at one time that each member would try during the year to bring in one other woman. The result showed a nearly doubled membership.

2. Have a program arranged for each meeting of such interest that all who go will feel repaid.

3. Plan to have as many as possible take part in the exer-

cises, including each time some who are not members, hoping thus to interest them in joining.

4. Invite persons, who are within your reach, who are engaged in other lines of philanthropic work to come occasionally and give accounts of their work. People are fast learning that all work for the uplifting of humanity hinges together.

5. Plan at each meeting to help the pastor in adding interest to the next monthly concert.

Try these, and see if your Auxiliary meetings do not increase in interest.

THE SECRET OF USEFUL LIVING.

BY EDITH GROSS.

IN almost every prayer or covenant meeting the wish is expressed to be fully consecrated to the Lord's service. The hymns, which are often prayers in verse, are sung with hearts responsive with emotion. But do we always comprehend that all this, to be real and effective in life and in action, involves obedience to all God's commands, which will bring us oftentimes to self-denial and toil? Work, which the Apostle tells us must accompany faith, calls for *fortitude* in resisting the influence of things for the moment pleasant. Prayer, faith, and works should be manifest in the life of every Christian.

As the tree cannot exist without roots and branches, so either of these cannot prosper unless accompanied by the others. Prayer, of itself, can do nothing. Faith, unless sufficiently grounded to give rise to execution, is void; while works if they be not of God, will come to naught. An excess of one will not supply a deficiency of the others. I would not underestimate the value of either. I love prayer. Christ prayed, and taught that we should pray. The reward of prayer is conditional; if linked with faith it availeth much. Let us not drop out of mind or practice, for a moment, that the measure of faithful prayer is the measure of success in the Lord's work. According to our faith, is the promise; but faith without works

avaleth nothing. We are judged by our deeds. The sincerity of our prayers, the magnitude of our faith, are measured by our works. We are praying that the missionary cause may be prospered ; but are our works in accordance with our prayers? There are many ways in which we can work. One is by giving. Some have the idea that what is given to the missionary cause is thrown away. This is wrong. Every dollar given to the mission cause is an investment, and we should expect a value from this as much as from any other transaction. "Cast thy bread upon the waters and thou shalt find it after many days." "Trust in the Lord and do good, and verily thou shalt be fed." Christ has said, "Be ye doers of the Word and not hearers only." Are we doing all that the Master bids us do? Are we helping bear another's burdens with an aid substantial, true? Are we pointing any sister—walking in the gloom of night, poor, degraded, without knowledge—up to God and heaven and light? Are we using our talents to advance the glorious kingdom of the God we love and fear? Let us work while the day lasts.

When Napoleon went on the field of Marengo it was late in the afternoon and he saw that the battle was really lost. He said, "There is just time to recover the day ;" and giving out his orders with rapid and characteristic energy, he turned defeat into victory. So may we. Although our sun may be near to setting, there is time to recover the day.

WESTERN COMMITTEE'S REPORT.

AT the close of this, another missionary year, we turn to review the Western work with thankful hearts that the Master has permitted us to accomplish something in this part of his great vineyard. Although we have not done all we wished we might at the commencement of the year, yet we have reason to rejoice that the work has advanced in most of our Western States. Our cause is growing in the hearts of the people, and our women are becoming more and more impressed with the

great necessity of the evangelization of the newer portion of our home land.

The responsibility and duty of women in relation to Foreign Missions have been recognized, and to a certain degree accepted for several years. While we would have this interest no less, but rather increased many-fold, we would have equally as great an effort made for Home Missions. When we consider the greatness of our territory, the rapidly increasing population, and the cry for help that comes to us from all directions, we feel the time has come when the women of our churches *must* respond to the call for Gospel privileges, that we, by our united efforts, prayers, and money, may give a new impetus to the planting of churches in every town where God gives us an opportunity. With grateful hearts we look back over the last six years and see how our Free Baptist sisters have taken hold of missionary work in the West with a constantly increasing interest. Where we had but two or three Auxiliaries in a State, we now have hundreds of women planning, and working, and praying for the spread of the Gospel in both Home and Foreign lands.

Minnesota, whose churches were all organized for mission work four years since, does not weary in well-doing, but is earnestly at work, setting a noble example that is closely followed by her sisters in Iowa.

In Kansas and Nebraska, our societies have experienced many changes from removals and other causes incident to new States; but our sisters there have tried to keep their zeal unabated amid these obstacles. Miss Lucy Dodge has been laboring in these States with marked success.

The general interest in our churches in Dakota is good, and although isolated from other churches, the Woman's Missionary Societies are faithfully at work.

Missouri, where we have so long desired to send an organizer, is at last visited by Sister Reeves, who has been laboring there for several weeks, and we believe is doing much good in

rousing a spirit of love for the mission cause in the churches. She reports fifteen Auxiliaries and two Quarterly Meetings organized up to September 3. She is still at work in the State.

Over a year ago, Bro. J. S. Manning wrote from Mississippi that he "had found some good sisters away down in Dixie Land that had become interested in the mission cause and wished to organize a Woman's Missionary Society. He requested us to send all necessary instructions and helps to assist them to perfect an organization. Knowing this was the first effort of our colored sisters, we heartily responded; but for some unknown cause our letter and package failed to reach their destination. Learning of this, we tried again, and yet again before receiving a reply, which finally came, saying: "We received your letter and helps and package of MISSIONARY HELPERS, and were glad to get them. We, the women of Cockerham Chapel, feel it our duty to work for missions, for the upbuilding of God's temple. We are not strong, but want to do all we can for the Lord." We now have two Auxiliaries in Mississippi. One at Spring Hill and one at Cockerham Chapel. Mrs. Mary Jane Williams is president at the latter place, and no doubt would be grateful for further instruction and help.

Our interest started in Wallula, W. T., in April, 1886, in a town of 300 people, of whom Bro. Steele writes: "There were at that time eight F. B. Christians and a few F. B. backsliders, and saloons ruled everything." A church was organized with 10 members, which now have increased to 20, with 100 members in Sunday-school, and a good attendance at prayer-meeting. We have a church building free from debt which cost \$1,500. A parsonage is much needed there. Wallula has now 600 inhabitants, four railroad lines, and six saloons. Bro. Steele writes us, "The country here greatly needs the Gospel." There have been more calls for help than we had means to supply, and your Committee in replying to these calls tried to keep in mind the line of work for which this

Western Fund was appropriated by the General Society. We also believe "It is better to be just than generous;" and realizing this money represents the sacrifices of many both East and West, where we *knew* of self-sacrificing home missionaries who have labored uncomplainingly for years (in the meantime encouraging a missionary spirit in the hearts of their people, not fearing it would diminish their small salary), we have felt justified in remembering those who put their trust in the Lord. There are many such in our Western fields, and our hearts have been saddened many times that we could not help more of this class of workers.

The sum appropriated for North Nebraska was gratefully received by Bro. S. T. Smith, and divided among those who are making great sacrifices that Gospel seed may be sown throughout that Yearly Meeting. Our faithful Bro. Thompson who labored so arduously at Clearwater has entered into rest, leaving the work there for other hearts and hands.

The pastor at Lincoln, Neb., reports hopeful features concerning that church. We are glad to learn of the faithfulness of the Auxiliary and Mission Band there. The grand awakening of souls in and around Geneva is very encouraging, and much credit is given the Woman's Missionary Society of that place by their faithful pastor, who has been permitted to see his new church increase from 6 to 91 members in fifteen months' time. The help rendered this brother greatly encouraged him in his work as a home missionary.

Another pastor in Minnesota writes: "Your kind remembrance of past labors encourages to greater effort in the future. The heart has needs as well as the pocket. The Woman's Missionary Society which you organized four years ago has done valiant service for our cause here. The women are deserving of great praise."

While your Western Committee has been trying to hold up the hands and encourage the noble, self-denying missionaries in the West, we in return have been greatly encouraged by

their words of commendation pertaining to the invaluable aid rendered them by their local Auxiliaries, and the Woman's Missionary Society generally. At the commencement of the year we hoped to secure lady workers enough to visit all places where there was need of an awakening. Letters were written to several women in each State, hoping thereby to secure the services of one capable woman in a State to look after the interests within her limits, thus saving the expense of traveling over great distances, but in this we were disappointed. Some of our sisters have been engaged in the work and are doing good service in the cause ; others whom we expected are making greater preparation before entering the work, and one dear sister, Miss Ida Phillips, has finished her work and been called away to enjoy the rest God has prepared for his faithful children. While we rejoice for her sake, we can but feel sad for the work.

We often think that if our sisters were more fully acquainted with the great need of workers in the West and the grand opportunities for growth in these newer States, there would be more to sow the seed. When we see how much might be done, had we more consecrated workers and means, we feel sad for the lack of men, women, and money. The needs of the West cannot be exaggerated ; for hundreds are daily coming here who are hostile to the Christian religion, while intemperance, vice, and pauperism follow in their train. Our work means more than the evangelization of these people,—it means self-preservation. While we are trying to Christianize other lands, it will not do to let our own land go to heathenism. We cannot expect our faith to grow in new towns unless we plant it. It is useless to say, "They can establish and sustain their own churches ;" there may be places where they *could* do this and *will not*, but there are many more places where they *cannot*. But with a little assistance financially to get a start, and with *sufficient knowledge* (to create a sense of responsibility) of the evils that threaten our country, seed may be

sown that will bring forth an abundant harvest in the near future. Oh, that we might have religious institutions planted in all new towns where a few of our people settle, before evil influences gain a permanent foothold.

A great task lies before us in Home Missionary work, and the longer it is neglected the greater it becomes. While we thank God for what we have been permitted to do in the past, let us pledge ourselves to greater zeal and labor in the future. Let us inform ourselves of the facts pertaining to the true condition of our own land; let us work unitedly and systematically for its temporal and spiritual advancement; let us pray earnestly that our Saviour Jesus Christ may reign in the hearts of our people, and that our country may not only be inviting to those who seek it to better their worldly circumstances, but that it may lead them to a more spiritual life, because of our religious privileges.

MRS. A. A. MCKENNEY.

WE WALK ALONE.

BY LILLIAN A. TOURTILLOTTE.

We walk alone! There is no hand to guide us
Among the many on our fleeting way;
And groping ever onward in the shadows,
We wait the dawning of the perfect day.

We walk alone amid the shining sunbeams
That flood our paths with changing, lambent light,
Among the fragrant buds and dewy lilies,
'Neath arching skies of blue, past waters bright.

We walk alone! No earthly help is given,
No other hand can take our burdens up,
No human friend can bear the pain we suffer,
And none may drink of our peculiar cup.

We walk alone? Ah, no, for here before us
Walked One who bore our burdens and our sins;
And we shall see His face in radiant glory,
When, ne'er to end, the perfect day begins.

Boston, Mass.

THOUGHTS ON HOME MISSION WORK.

BY MARIA Z. PINGREY.

[A paper read before the Woman's Missionary Society of the Iowa Y. M., and published by its request.]

WHEN the word "missions" is heard, our thoughts turn at once to countries far away. In our mind we hear people speaking a strange language, and behold Zenana women, African kraals, or Hottentot huts. Even the children expect to see strange dresses and curious objects. Recently a little girl was told by her mother that they were to attend a missionary meeting. She was very much pleased and during the whole service was very quiet and attentive; but as they stepped outside of the church door, looking up into her mother's face, she remarked: "Mamma, that was a fraud." "Why," asked her mother in surprise. "Because," said she, "they did not have any idols."

We sometimes almost forget that geographical position, peculiar dress, and strange tongue do not make a heathen. It is true that millions across the sea have never heard of the Redeemer of the world. Every hour souls are passing into eternity without hope. To-day, millions are standing with outstretched hands, not only saying, but pleading, "Come over and help us." But I wish to call your thoughts back from this long journey across the seas to the mission fields on this side of the Atlantic. America christianized means the world christianized. "With a foreign population of more than 24,000,000, and the tidal wave of immigration constantly pouring in upon us; with Mormonism, socialism, and intemperance blighting our best interests," do we not need the wielding power of the Gospel in our midst? Let us consider for a moment the people upon our shores. They have come from nearly every tribe and nation under heaven. Each section has its own peculiar class.

As we look toward the South, the faces of 8,000,000 people are before us, and it is said the number is increasing at the rate

of 700 per day. Do we forget the debt that we owe to them for centuries of oppression? Do we forget that, although they are black, yet they remain our brothers and sisters? Although many of them are degraded and ignorant, yet every man among them can cast a ballot that has, or would have if a fair count were had, an equal law-making power with any other. The moral power of any people can rise no higher than the life of its women. The question has been asked, "What, then, can be the condition of a people where the purity of home life is almost unknown?"

Turn our eyes to the Pacific slope, and 100,000 Chinese are before us. For many years, America has been sending to the home of these people, across the seas, some of her best and most self-sacrificing missionaries; and are the truths of the Gospel less powerful to affect the Chinaman in America than in China? One of the missionary papers informs us that the converted Chinese of San Francisco have established and are maintaining a mission in Hong Kong. Is it not time that we give to the Chinese of our own land the Gospel of Jesus Christ, and by so doing not only remove the stigma that now rests upon them, but raise up an army of evangelistic laborers for their own people?

In the Western Territories are found 200,000 Mormons. Here, where in the name of religion are practiced such abominations as the world scarcely ever saw, must be placed the Christian church and the Christian school.

In the Northwest are found 250,000 Indians, who must receive the Gospel at our hands, or perish for the lack of it.

We have not time to speak of the rapid growth of our cities,—that there are gathered there the lowest and most degraded of the immigrant population. Here is a work that is being taken up by consecrated Christian women, similar to the work done by our missionaries abroad,—that of Bible reading from house to house. This is the only way that a certain class can ever be reached.

Michigan, with a population of over 2,000,000 and a yearly increase of 55,000, presents to us a Home Mission field large in extent.

A missionary worker said recently that a large part of the lower peninsula is open to settlement, and the emergency is greatly increased by the sudden opening and rapid development of the upper peninsula. Railroads have been constructed, penetrating into the very heart of the mining region. This means rapid development. Said one, in describing the place into which he had been, "It is a place over which the pall of the heathen has settled. Children have grown to young manhood and womanhood without any knowledge of what a Sunday-school is." To-day there are 200 places with from 100 to 700 inhabitants, without churches or ministers.

Now is the time for this work, as well as all missionary work, to be done. We look with pride upon our nation, and call it a Christian land; but when, even in such a country as this, there are so many dark spots, do we not shudder at the thought of the great responsibility resting upon us as Christian women living in the nineteenth century? One hundred years ago women were barred from our higher institutions of learning, but to-day our colleges and seminaries have thrown open their doors to them. With these greater advantages and opportunities we must commence our life work upon a higher plane and a broader outlook.

Says one, "And God has given to no women a greater inspiration than to you, daughters of America, born in the cradle of liberty, and reared in freedom's native air, free as the women of no other land are free, to use every power which God hath given you."

But if we do our part in this work with the greatest success, we need to put into it a high aim and a noble purpose which shall lift us out of the routine into which we so easily fall. A traveler describes the Cathedral of Milan as rising pure, white, and perfect in its architectural beauty, a delight to every eye that be -

holds it. It was more than five hundred years in building. Generation after generation passed away to be succeeded by others and still others. Whether a stature of a saint or martyr, whether a sculptured fruit or flower, whether it was to stand before the altar, or in the hidden niche, whether the eye of man would behold it by day, or it was to be placed afar in the vaulted roof or on the topmost pinnacle; each workman, unnoticed and unknown, wrought with fidelity the part assigned him by the master builder, and because of this personal faithfulness the work stands to-day, a sculptured mountain of marble, a work of wondrous beauty.

To each of us is given a part in a work, far exceeding in importance that of the Milan Cathedral, for our work deals not with marble, but with human souls. Whether your work is Sunday-school, temperance work, home or foreign missionary work, work in your own homes, or whatever it may be, by putting into it faithfulness and the motive, "Christ's work for Christ's sake," God will honor and bless it, and precious souls will be born again into the kingdom of our Lord and Saviour, Jesus Christ.

IS IT I?

"Laborers wanted." The ripening grain
Waits to welcome the reaper's cry.
The Lord of the harvest calls again;
Who among us shall first reply,
"Who is wanted, Lord? Is it I?"

The Master calls, but the servants wait;
Fields gleam white 'neath a cloudless sky;
Will none seize sickle before too late,
Ere the winter's winds come sweeping by?
Who is delaying? Is it I?

—*Southern Christian Advocate.*

FROM THE FIELD.

THE following report from Mrs. Libbie Griffin did not reach Mrs. Lowell so as to be incorporated in her report, as given in the last number of the *HELPER*. We therefore give it here :

The fifty dollars a year received from the Woman's Board supports one Bible Woman and the head teacher of the Russell Memorial School.

The Bible woman has worked faithfully both in Balasore and in the country in the cold season. There are many earnest inquirers, but none ready to leave all for Christ's sake and the Gospel's. God knows how many of these secret followers shall be saved. The Russell Memorial School is a primary school, and contains besides Christian boys, both Hindu and Mohammedan boys and girls. They are learning of the Christ who loved little children.

LIBBIE GRIFFIN.

. Balasore, Aug. 22, 1889.

A TENDER TRIBUTE.

AS our announcement in regard to substituting tender tributes to our departed ones in place of "resolutions" could not reach India before the following were sent, we vary from our proposed rule and gladly print them :

At the last session of the Balasore Quarterly Meeting, the following resolutions were passed :—

Resolved, That we, the members of the Balasore Quarterly Meeting, express our great sorrow at the death of our sister Ida Orissa Phillips, and that while we grieve we unite in thanksgiving to God that he gave us for a time her cheerful presence, her wise counsels, and her earnest work.

Resolved, That we, both natives and foreigners, in imitation of her example, will strive to be more self-sacrificing, more helpful to each other, more faithful to our church obligations,

more zealous for the conversion of the heathen, and more truly in love with little children.

Resolved, That while we mourn with the mother, relatives, and friends of our sister Ida, we pray that the Father may give to them richly the comfort of his love.

Resolved, That a copy of these resolutions be given to her mother and sent to our denominational papers for publication.

MRS. L. C. GRIFFIN,	}	<i>Committee.</i>
MRS. E. L. COLDREN,		
KAMAL NAYAK,		
JOSEPH FULLERTON.		

CHINA.

[Concert subject for February.]

THE first attempt to introduce the Gospel into China was made by Dr. Morrison, in 1807. He translated the Scriptures into Chinese and compiled a Chinese dictionary. In 1843, only 7 societies in England and America were doing anything in China. In 1860, this number had increased to 20, and in 1889, to 40. There are in the employ of these societies over 1,000 Protestant missionaries, and the results of labor show 32,000 Christian communicants, 1,400 native Chinese helpers, and 175 native pastors.

Rev. James Johnston, of England, says in *Gospel in All Lands*:—

“It is impossible to realize the vastness and populousness of the Celestial Empire and of the apparently insuperable obstacles which challenge the triumph of the Gospel. In area it occupies 1,300,000 square miles, divided into 18 distinct provinces, any of which is equal to the size of Great Britain. The population of China exceeds 300,000,000, which is estimated at one-third of the inhabitants on the face of the globe. Equally formidable are the characteristics of the Chinese. They are extremely prejudiced and superstitious. Chinese indifference is still worse than Chinese superstition. In that land, where every one has to rely on himself and believe no man, charity scantily prevails. It has been said that

'The Chinese is born a man, lives a dog, and dies an ass.' So great is the want of a sense of the common good, and of self-sacrifice, that even the beautiful temples and royal tombs are allowed to fall into decay. In such a country Western culture and Christianity are being carried. The advance of the latter was marked by an unwavering faith in the power and conquest of the Gospel by its messengers. Wherever Christ's ambassadors traveled it was increasingly evident that the Chinese did not sincerely believe in their native religion. They were alone loyal to it because of the extreme veneration with which they regarded their ancestors.

"In the propagation of the Chinese faith in China the three leading societies engaged are the English Presbyterian Mission, the American Presbyterian Church Mission, and the China Inland Mission. With these may be bracketed the London Missionary Society, whose smaller number of missionaries have been conspicuously eminent in translation, education, and medical practice.

"The English Presbyterian, which was commenced forty years ago, was entirely barren during the first six years of its operations. Since 1854 its prosperity covered a wide district. The fruitfulness of the labors was attested by 3,528 adult communicants in full membership with the church. This large body of Christian disciples meant a distinct influence being exercised over some 20,000 people."

A few extracts from a paper read by Rev. H. D. Porter, before the International Missionary Union, and published in the *Missionary Review*, will show something of the material progress : —

"When the British Minister and his colleagues first sailed up the narrow Peiho and saw the mud hovels on the banks, he must have thought there could be little hope of the elevation of the nation to any degree of progress. It is that hopeless aspect of the Eastern civilization which has been so wonderfully changed by the contact and growth of the generation whose years are now closing. Whoever enters the northern port now sees a beautiful little city. Long lines of noble buildings attest the approach of the West to the East. The fine quarters of the consulates reveal the presence of the diplomatic bodies, and the immense traffic which now overlades the roads

and the approaches is significant of the ready acceptance by the Chinese of the new life, with its steady impulse. This impression is increased when the study of the change passes beyond the immediate influence of the foreign municipality. In the macadamized roads, which extend from the native city to the home of the viceroy, in the continuous throng of the little jinrickshas, imported from Japan, but now made by the thousands in the native city, in the street lighted at night with kerosene lamps, in the shops that are brilliant at night with this imported light from America, in the ceaseless trundle of native barrows laden with cotton goods from America and England, in any or all of the shops which girdle the city wall, filled with a vast variety of foreign goods, glass-ware of every sort, clocks in numberless variety, from Conneer, from Switzerland, iron rods and iron ware in enormous quantity, which the native industry could never supply; in all of these and hundred-fold others, the visitor may catch a glimpse of the change which has been wrought by commercial life alone.

A *second* sign of change is to be seen in the building up of the Government navies and armies. The rise to power of those who had been brought into contact with foreigners at the close of the rebellion carried with them the hope of using Western methods of warfare and ingenuity. That hope has been steadily held to. The great arsenals which have been created are the legitimate outgrowth of the treaties of Tientsin and the admiration of foreign power which had broken through their own seclusion and brought them into contact with Western ingenuity.

A *third* sign of advance is in the preparing of supplies equal to the new emergency: Coal to supply her new commerce and new navies, iron to be supplied for the vast future of her industries. China has unlimited resources of coal and iron. But these resources must be secured. They could only be secured by introducing foreign machinery. The most interesting and progressive man not in official life in China is Tong-King-Sing. How gratefully we see God's hand in the lives of individuals. Dr. S. R. Brown was in China but ten years. From his hand and from his school went forth four boys. God planned that they should share in the elevation of China. Not least among them was Tong-King-Sing. He came to Tientsin to be the responsible head of the China Merchant S. A. Co. Coal was

needed for their fleets. Seventy miles from Tientsin, nestled among the foot-hills, was little Tang-Shou. In this village quietly the company went to work. They put in their plant, sunk their shafts 300,600,900 feet into the stomach of the Dragon. She did not writhe or complain. She began to disgorge.

The seam of coal touched proved to be of great richness, and the foreign machinery has been able to put out 1000, tons of coal per diem.

A *fourth* sign of progress is the introduction of telegraph lines. In the summer of 1881, we who traveled on the grand canal saw the lines of telegraph poles in erection. Within the year Tientsin was connected with Shanghai.

A *fifth* and latest sign of progress is the introduction of railroads. How should her coals and iron find transportation and a market?

After years of struggle, the dying monograph of the great General Tse came to help the matter forward. Having opposed too rapid progress all his active career, in dying the old man released his grasp on ambition and fear of rivals. He bade the Empress in solemn words to see the resources of the country developed, railroads introduced, and all things working for the reconstruction of the country. The Empress and the Prince were won at last, and gave enthusiastic response to the demand of the dying warrior. It was a proud day for the great Northern Viceroy when, in September last, he entered with his splendid retinue the beautiful cars at Tientsin, and rode down the river thirty miles and up to the mines fifty miles, to inspect and rejoice in the first railway in China.

Education has kept pace with these improvements, the latest indication of intellectual awakening being the establishment of newspapers.

“The heart that trusts forever sings,
And feels as light as it had wings;
A well of peace within it springs:
Come good or ill,
Whate’er to-day, to-morrow, brings
It is His will.”

HELPS FOR MONTHLY MEETINGS.

[See article on "China."]

As previously announced, the *Helps* will appear in future, in the MISSIONARY HELPER of the month previous to the one when they are to be used, in order to insure their reaching all Auxiliaries in time for use. The subject for January is *The Whole World*. We advise all Auxiliaries which are depending on this number for helps for the January meeting to make the occasion one of prayer for the world's conversion. In case a president desires, she can ask questions about matters presented in this issue.

By whom and when was the Gospel first introduced into China?

What the condition in 1843? What in 1860? What in 1889?

Give the extent of the empire. Its population.

State characteristics of the Chinese.

What did Christian ambassadors find to be true?

State the work and results of the English Presbyterian Mission.

What was the appearance when the first British Minister sailed up the Peiho?

State the indications of advance in material things.

Second sign. Third. Fourth. Fifth.

What of education?

Do you think our nation has dealt wisely or honorably with the Chinese?

What is our duty as Christians towards those who come to our shores?

"I will go before thee, and make the crooked places straight."

HOME DEPARTMENT.

THE COMPARATIVE SACRIFICE OF THE HOME LIFE FOR SUCCESS IN RELIGIOUS AND SECULAR WORK.

THE following are extracts from a paper by Mrs. M. A. W. Bachelder, of Hillsdale, Mich., read at Ocean Park last August:—

Life is made up of choices. No condition brings everything; rare indeed the position that does not deprive one of something dear to one's heart.

The truth is, that success proves a veritable will of the wisp only to those who have within them willingness to endure almost any amount of self-sacrifice and hard work, whether it be in a business or spiritual life, for one's self or others. Every mission, every Christian church, small or great, every Christian school which lives to-day, lives because some one has given to it love for God manifest in patient toil.

The same principle of hard work and patient self-sacrifice holds true in secular business. Take, for example, the successful merchant, comparing his success with that of a minister. The rule is, that both start with nothing financially. The business man needs that for years every dollar possible go into his business, if he is to fulfill his ambition. To such a life there is a constant nervous tension, for it is usually many years before the basis is solid; in a large number of cases, never. The minister begins with nothing of this world's goods. Usually his is a life throughout of close economy. The position, however, that other men must win is made for him at once. The best society—Christian and cultured—opens its doors for the minister, young or old. The home life has many advantages over that of the business man. This life is very busy, still his study is at home, so that he has many more chances of association with wife and children than the other. Although he is shut into his

study for private work, his presence in the house gives a feeling of companionship to the wife, and is a restraining influence upon the children. There are Christian workers, it is true, who sacrifice the comforts of home and association with their family for evangelical and other Christian work, but the number is small compared to the great number of traveling salesmen and those employees in classes of business that take them almost entirely from home. Compare, too, the temptations. In the rush of business with the struggles to make it a success, and little companionship with any but unchristian people, there is much to lead one away, and little to help religiously, while the minister's work constantly leads him to study and think in helpful lines. The comparative temptations to the home are the same. It is much harder to keep the atmosphere Christian and spiritual in the one where business plans, anxieties, failures, and successes must occupy so much, and can easily occupy all of the time.

Although results are not always seen at once, and circumstances seem most discouraging, yet spiritual investments never fail. The Christian who plants and waters in the vineyard of the Lord need have no fear for the increase. No panic can possibly sweep away the prayers, tears, and labors of a faithful worker. Everything done for Christ draws large and sure interest. The fruits of such toil are seen in churches, the "modern miracle of missions," hospitals, the Young Men's and Young Women's Christian Associations, the Women's Christian Temperance Union, and in every Christian activity of the times.

The matter sums up like this: A man starts out in business or professional life making financial success his first object; he has only one chance in many of gaining it. For years he sacrifices ease, nearly all association with his family, stints himself intellectually, and places himself in the way of many and great temptations. The minister or other Christian worker probably sacrifices his chance of becoming rich; in many instances

he hungers for intellectual growth that he cannot afford, and throughout life studies the closest economy. His position gives the best society, the work leads to a measure of intellectual and large measure of spiritual growth. This creates a spiritual atmosphere in the home, the best possible for children. They see the wicked becoming good, the church built up and God's cause prospering. Such joy may abide in that household as no merely financial success can bring.

The financial difference, too, is becoming less. Every business and profession is overstocked. Competition, greater each year, makes profits smaller. While all lines of business are overstocked, the number of Christian workers does not half fill the demand. Meetings reported from different Christian organizations send out the same cry for help—fields white for the harvest and no laborers. Does not the church give too much homage to success in gaining wealth, too little to that of gaining souls? The road to the one is too often thought of as easy and pleasant; that of the other as thorny and steep. These questions in their different lights should be presented to the young both by precept and example.

True success comes from the calm, intelligent untreading of our lives in Christ's. To win it the sacrifices are sometimes large, but they are hardly greater than to win any success. The successes themselves cannot be compared. The one gives promises only for this world, and they are rarely kept; the other promises and gives an hundred-fold in this life, and in the future, life everlasting.

NOTES.

"Ramabai's school, 'Sharada Sadan,' has now nine pupils. Miss Demmon has established a sewing class; this would mean very little here; in India it means a revolution in the customs of centuries. A native teacher is employed in the school. Ramabai accepted an invitation to lecture before a conference at Poona, another innovation, as no woman has ever

been invited to address such a body. Her theme was 'America and American women.'"

The Training School for Deaconesses in Chicago, under the care of Mrs. Lucy Rider Meyer, is on a broad plane, and deserves the study of all interested in this great problem. Its evolution will naturally conduct to the final emancipation of woman, by which she will enter the pulpit on the same plane with her brother man, and they two will prove that, inspired by the Spirit of the Highest, they are adequate to the conversion of the world; that life in wickedness can never be saved by the ministrations of one-half the human unit. This is the faith of the W. C. T. U., firmly held and frankly stated.—*The Union Signal*.

And now Miss Willard wants us to read the newspapers. She says: "Women are a set of passivities on that subject, as a class; and I am never more annoyed for my 'sect' than when the newsboy goes trotting through at full speed, if he finds the car contains chiefly women, never dreaming that they want a paper. I clutch his sleeve with a vim, and buy one of every variety he has, and ask him what he's thinking about, to lose patronage in that way. Gossip is nothing but small news,—the nickels, pennies, and dimes,—while the newspaper deals in dollars and V's and X's; so it widens the mind more to read the newspaper than to gossip about the neighbors."

Miss Susan B. Anthony says: "I wish all the women who fain would better the world by their living could see how powerless they are to change a condition,—moral, social, educational, or industrial, any more than political,—while women as a class are not a factor in the government of city, State, and Nation."

The working girls of New York are doing for themselves what we wish this class of young women would do in all our large cities, and even villages—establishing "Working Girls' Societies." They have headquarters open to all the members, which are made homelike and inviting. "Books, magazines, illustrated papers, pictures, bric-a-brac, pianos, are found

in each." They have dress-making courses, cooking classes, calisthenics, etc. Many working girls avail themselves of these places for self-culture and home friendliness. Such organizations develop an independence and self-respect which benevolent institutions only weaken and crush.

While Hannah Whitall Smith was at the Paris Exposition, she visited the telephone room. She says: "It is a remarkable sight to sit down on a sofa in the middle of the room and see about twenty people leaning with their elbows on the velvet-covered shelf, holding the knobs with long strings at their ears, apparently listening intently to what to your ears seems like a dead silence. You are in the same room with them and you can hear nothing; why then should you believe them when they declare that they are hearing beautiful music? 'No,' you say, 'they are just deluding themselves; they evidently think they hear something, but it is all a mistake, for I am in the same room, and I am not in the least deaf, and I know there is no music to hear.' It was to me a wonderful illustration of the fact that ears which have been spiritually opened hear divine truths that others around them catch no hint of, and I saw more clearly than ever before how silly it is for those who cannot hear to say of those who can that they are 'deluded' and think they hear when they do not — when there is really nothing to hear."

In "Bits of Talk" about the annual convention of the National Woman's Christian Temperance Union, the *Union Signal* says: "For the first time the annual sermon was preached by a gentleman, Dr. A. A. Wright of Cambridge, Mass., Dean of the Chautauqua School of Theology and Director of the W. C. T. U. Course of Evangelistic Study. His theme was, 'The Resurrection of Eve,' based upon 1 Cor. 15: 21, 22, 45. Its principal proposition was: 'The penalties imposed upon woman by her Creator because of the first Adam's sin, have been removed by her Creator because of the last Adam's righteousness.' The contradictory proposition, if established, would destroy the

unity of Adam and Eve, as revealed in the history of Creation, as revealed in Pauline theology, and as revealed in Christ's intercessory prayer. It was a most convincing setting forth, not of the equality alone, but of the unity of man and woman."

There is never a day so dreary
But God can make it bright;
And, unto the soul that trusts Him,
He giveth songs in the night.

There is never a path so hidden
But God will show us the way,
If we seek for the Spirit's guidance,
And patiently wait and pray.

There is never a cross so heavy
But the nail-scarred hands are there,
Outstretched in tender compassion,
The burden to help us bear.

There is never a heart that is broken
But the loving Christ can heal;
For the heart that was pierced on Calvary
Doth still for His people feel.

—Selected.

OUR LITERATURE FUND.

Sept. 9, Mrs. L. S. Bean, South Windham, Me	\$0 20
" 10, Mrs. J. T. Weeks, Laconia, N. H.	04
Oct. 15, Mrs. C. A. Clark, Rockland, Me.	05

Readings for Missionary Concerts:—

" My Missionary Box and I "	\$0 10
" A Grain of Mustard Seed "	10

Forward contributions to the Fund and applications for the Readings to Mrs. I. E. G. Meader, 14 White St., Pawtucket, R. I.

WORDS FROM HOME WORKERS.

VERMONT.

At the October session of the Huntington Q. M. the Woman's Missionary Auxiliary held a business meeting, and appointed Mrs. H. G. Corliss president, retaining the other officers who were appointed last year to hold their positions another year. Saturday evening the cause of Missions was briefly presented, and a collection of \$4.16 taken. This collection was a very good one when we take into consideration that Lincoln church, with which the Quarterly Meeting was held, is a very small one, and without a pastor, and that the outside attendance was also small on account of bad traveling; but the services were interesting. MRS. G. B. CLIFFORD, *Sec.*

PENNSYLVANIA.

Let us appear in your columns once more, as we desire to be classed among the workers. The November session of the Washington Q. M. Woman's Missionary Society met with the Spring Creek church. The meeting was called to order by the president, Mrs. Carrie Heminway. Some time was devoted to prayer, after which a program was carried out, showing an excellent spirit in the mission work. It consisted of singing by choir; Bible reading by president; prayer by Sister Whaley; reading of the minutes and Auxiliaries' letters; reports of mission bands; select reading by Miss Smith; recitation by Miss Nanna McLatchey, "Poor-house Man;" singing by the Loyal Myrtle League; essay, "Prayer, Faith, and Work," by Miss Eda Gross; recitation by Bessie Pero; "Scrap Box" by Miss Statira Owen and Mr. Frank Bortle; recitation, "Advanced Thought," by Miss Bertha Smith; select reading, "A Letter by Edwin Stiles," by Mrs. Gray; recitation by Mabel Wimer, "Feed My Lambs;" singing by Gertie Burroughs; recitation, "Is It Nothing to You?" by Mrs. Lillie; recitation by Millie Clark, "A Child's Question;" a poem, "The Missionary," by

Miss Ella Northrop; and a collection piece by Gertie Burroughs. Benediction. Although it was a rainy evening, the collection amounted to \$5.73. We feel greatly encouraged in our work.

EDA L. GROSS, *Q. M. Sec.*

MICHIGAN.

GENESEE Q. M.—The W. M. S. met with the Columbiaville church, October 20. The exercises were opened by singing; Scripture reading by Sister Rose, and prayer by Elder Shaw. The program consisted of singing, recitation by Miss F. Tree, and reading by Miss E. Dewitt of a poem on Ida O. Phillips. The minutes and reports were read by the secretary. Then Rev. Towner, of Ortonville, preached a memorial sermon in behalf of our loved sister, Ida O. Phillips; text, Matt. 28: 19. Resolutions, tenderly expressing appreciation of Ida's life and work, embodied the sentiment of the whole audience in regard to the valuable life that still lives on in the memory and lives of all who knew our departed sister. The collection amounted to \$4.24. Whole amount in the last quarter, \$36.76.

E. M. WHEELER, *Sec.*

HILLSDALE Q. M.—The W. M. S. held its business and public meetings in connection with the Quarterly Meeting at Pittsford church, October 12. The president, Miss Lizzie Feather of Jackson, in the chair. After listening to the reading of the letters from the Auxiliaries, we should judge that the ladies have not been idle in the Master's vineyard during the summer months. Besides doing the usual work, there has been quite an amount of bedding sent to Harper's Ferry by the different Auxiliaries.

As a tribute to the memory of Miss Ida O. Phillips, resolutions were adopted showing how great the sense of loss and personal bereavement which is felt by her co-laborers, expressive of sympathy with her friends and the toilers in India, and pledging aid to future returned missionaries and securing the rest which they seek.

ADA DAVIS, *Sec.*

ONTARIO.

The Woman's Missionary Society of Ontario held its last meeting at Iona, in connection with the October Quarterly Meeting. A deep interest was taken in the missionary work. An interesting meeting was held, a full program given, and a good collection taken. Our society has sustained a great loss in the death of Sister Harriet Williams, of St. Thomas, who departed this life October 3. It was she who first stirred up the missionary spirit in our Ontario churches. Our missionaries in India will truly feel that they have lost a friend. At our business meeting, resolutions were adopted showing a keen sense of loss and a warm appreciation of the life and services of the dear departed one.

IONA.—The Woman's Missionary Society at Iona held a public meeting on the evening of September 12, in connection with the Quarterly Meeting. The meeting was called to order by the president, Miss M. H. Clark, after which the choir sang, "From Greenland's Icy Mountains." Prayer was offered by Dr. Harvey, and the Scripture lesson read by Rev. G. Moore, and report was then read by the secretary. Further exercises consisted of singing; a dialogue by Louisa and Florence Truman; a recitation, "Nothing to Do," Miss Nancy Silcox; a missionary song, by Mr. T. Pearce's family; an essay, "Missions as a Business," Lottie Clark; a recitation, "Crippled Ben," Miss J. Hamilton; a reading, "What the Deacon Said," Mrs. J. Clark; a recitation, "The Heathen Woman's Prayer," by Mrs. M. H. Clark; a reading "Inasmuch," by Mrs. L. A. Decon; a recitation, "Old Grimes's Will," Daniel McCallum; and a speech by Dr. Harvey. Benediction by Rev. G. E. Moore. Collection, \$6.05. The pieces were all befitting and rendered in excellent style. Many said it was the best missionary meeting they ever attended. Dear readers, we sincerely ask the assistance of your prayers, that we may push on with greater zeal in this noble cause. MRS. DANA E. LUMLEY, *Sec.*



CHILDREN'S NICHE.

EVERY LITTLE STEP I TAKE.

EVERY little step I take
Forward in my heavenly way,
Every little effort make
To grow Christ-like day by day.

Little sighs and little prayers,
Even little tears which fall,
Little hopes and tears and cares,
Saviour, thou dost know them all.

Thus my greatest joy is this,
That my Saviour, loving, mild,
Knows the children's weakness,
And Himself was once a child.

SOME QUEER THINGS IN CHILI.

IN traveling through Chili you find almost all the houses only one story high, with very thick mud walls, to insure greater safety in earthquakes, which are frequent, though not often severe. Instead of a pleasant house with a pretty front yard, you see only plain walls as you pass along the street, but through the open door is seen the garden inside. The house is built around the yard, instead of having the yard around the house. Flowers are abundant, and callas and geraniums, of which we take such care at home, grow here without any care and are very little prized.

The houses have wooden ceilings painted white. Stretched from corner to corner of the room, and crossing in the center,

are two pieces of tape for flies to settle on. A traveler here once saw these tapes and wrote home that "all the houses in Chili were braced with iron bars to hold them together because of the earthquakes!" All houses have not these conveniences, though nearly all need them, as flies are numerous and wire screens seem to be an unknown thing here.

Each house has to have from one to nine servants, according to its size, and each one has his or her own department, seldom doing anything outside of it. They all have plenty of leisure and are fond of sitting in the front door with their elbows on their knees for hours together. No baking, nor washing and ironing, is done in the houses, so you may understand how little the servants have to do compared with those at home. To be sure, every well-regulated Chilian family has five meals a day, and that ought to keep the servants busy.

As you pass along the streets you notice that the sidewalks are many of them paved with small cobble-stones, which tire your feet very much till you become accustomed to them. The street-car conductors are all women with sailor hats and white aprons. Except on some feast-day there is seldom seen a crowded car. Indeed, one often goes right on when some one wishes to get in, the conductor saying, "No room," when by a little moving on the part of the passengers, two or three more might easily find seats. It is very comfortable not to be crushed, but rather trying to see two or more cars pass by when you are in a hurry and want to ride. There are seats on top of the car which the poorer people take, as they are cheaper. Any morning may be seen scores of women, each in a wrap called a *manto*, a black, shawl-shaped piece of cashmere, nuns'-veiling, or embroidered crape, which is worn over the head and gathered closely around the neck, almost covering the figure. The native Chilians seldom wear hats or bonnets, and in the summer generally go bare-headed. It is a rare thing to see gloves or cuffs or collars on the women, though a great deal of French style is affected among the wealthier class.

One of the interesting sights in the cities is a man from one of the large farms near by. He comes along at a very rapid gait on horseback, and as he flies by you notice an immense Panama hat, a bright-colored striped garment, called a *poncho*, (which is almost square, with a slit in the middle which allows him to put his head through), a pair of enormous spurs, and some wooden stirrups, large and heavily carved. To avoid hitting the spurs on the ground should he need to dismount for anything, his boots have heels which make him look a little as if on stilts. When he ties his horse, he fastens the two fore-legs together with a leather strap.

Early in the morning cries may be heard in the streets, in a high sing-song tone, telling in very mixed Spanish, that very fine eggs, chickens, vegetables, meat—in fact almost everything needed for the table—may be bought “very cheap.” When you ask the price of any of these things the man is sure to say about double the amount they are worth, and if you pay him half he asks, he is satisfied and so are you. It takes a long time to buy things, for you have to argue for ten minutes sometimes before the bargain is concluded. Most of these sellers go on horseback, carrying their wares in immense baskets fastened on either side of the horse. Some, however, go on foot and carry flat baskets on their heads. Men who sell chickens carry them on a double string thrown over each shoulder, so they look as if they were a walking poultry yard. Milkmen come on horseback also, and quite funny they look with a big can on each side of the horse, while they are perched up on top. Ox-carts with enormous wheels, which make a sound like an earthquake, frequently pass. The oxen are yoked so that all the strain comes on their foreheads. (Who knows how they are yoked in the United States?) Onions may be said to be the national article of diet, and at almost any hour one may smell the odor—strong! There is a dish eaten here which has a funny name. It is made of meat and onions and other vegetables placed on a platter and

smoothed over, with fried or poached eggs on top. It is called "eggs on horseback."

One thing that shocked me when I first saw it was to see the women smoke cigarettes. This practice is very common among the poor people, and you often see several seated in the door-way of some miserable hut puffing away, while their neglected, dirty little children play in the mud in the gutter.

It is winter as I write this in August, and you will read it in the fall. Can some of the wise birds explain the seeming mix-up of the seasons?—*Children's Work for Children.*

TWO OF MISS DRYDEN'S LITTLE PUPILS.

MISS DRYDEN writes: How I wish you could visit some of our schools. You could not help loving our bright-eyed little pupils, they are so lovable and gentle.

But, oh, the future of most of them! Often and often my heart aches for them.

Just now a little girl is standing by my table. Her father is very old, and, being unable to support the child, gave her to me. An English gentleman here promised to support her for ten years. Her name is Mary, and she is only seven years old. We hope to train her into a useful woman, and if she develops into such, we hope after the ten years are up she will engage in Mission work here. She is very pretty; her complexion is a deep olive brown; her hair and eyes are very black. She is a tiny child, and so gentle in her manners. Poor baby. I almost wish she could always remain a child.

While writing of the little ones, I must tell you of my poor Esvarama, a heathen India girl, the brightest pupil in our Bazaar school.

Last February her parents took her to a feast, where they presented her long, beautiful hair to the idol. After their return to Guntur, I found that my pupil was not attending school, and went to her home to inquire after her. She said she could not

come to school for she "felt so much shame" over her poor, shaven head. I tried to comfort her, and have persuaded her to attend school again; but the little one feels deeply the disgrace of having no hair. You know how keenly, at home, a little girl feels having a shaven head. Here, the disgrace is tenfold more, for the natives consider it a great and real disgrace. Widows are the only women here who ever shave their heads.—*Lu. Miss. Journal.*

" When writing an article for the press,
Whether prose or verse, just try
To settle your thoughts in the fewest words,
And let them be crisp and dry.
And when it is finished, and you suppose
It is done exactly brown,
Just look it over again, and then—
Boil it down."

EDITORIAL NOTES.

We desire to arrange for the publication of the *HELPER* a few days earlier than formerly. In order to do this, all articles intended for the general part of the magazine must reach us by the 10th of the previous month. Matter for Home Workers department should be in our hands by the 15th. . . . As previously announced the large number of sets of resolutions sent has decided us to request our friends to send, instead, short tributes to the memory of departed ones. We believe these will be of far more interest to our readers generally. . . . To our knowledge, there have been but few letters lost since we have had charge of the *HELPER*, but within the past three months there have been two reports of meetings sent for Home Workers department that we have not seen. We beg our Auxiliaries to remember that matter sent has to travel many miles before reaching us and some distance afterward. There is a *chance* that something may befall it. We *never* reject anything

sent for that department. We sometimes have to make changes, but that is all. So, good friends, send your reports, and if in the next three years, two others should fail to appear, send new ones. . . . In the December number, Mrs. L. S. Bean is given as the Secretary of Maine Western Yearly Meeting. It should be Mrs. J. B. Waldron. . . . A united prayer-meeting, in connection with the week of prayer, will be held in Exeter Hall, London, on January 10; subject, "The outpouring of God's spirit on woman's work in foreign lands." Missionary workers everywhere are invited to unite their petitions for the same object by holding meetings in their respective localities. . . . The many friends of Rev. F. D. George will learn with tender interest and deep sympathy of the death of his wife. She is forever at rest, while all the sweet influences of her life will live on to help make the world better.

PUBLISHER'S DEPARTMENT.

Subscribers will please note that the change of date on the "tag" is an indication that the subscription forwarded has been received and credit given: no other receipt is necessary. Money must be received by the 25th of any month in order for credit to appear the following month. Renew promptly. Continue to send in new names; keep the list increasing all the year.

The Missionary Review of the World has closed its second year under the editorship of Drs. Sherwood and Pierson. Its career thus far has been brilliant and successful in an eminent degree. It is the acknowledged authority on world-wide missions, and has really become a power in the Church of God. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. \$2.50 per year; 25 cents per single number.

CONTRIBUTIONS.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for November, 1889.

MAINE.

Augusta auxiliary, for native teacher.....	\$6 00
Biddeford aux.....	7 82
Brownfield aux., for native teacher.....	6 00
Brownfield, Lura M. Clough on L. M.....	4 00
Dexter, Mrs. K. Leonard, \$2.00; Mrs. Laura Leighton, Miss Emmie Leighton, each \$1.00; Mrs. Harriet Ely for H. M., \$1.00; Mrs. Elizabeth Carr, 25 cents.....	5 25
Ellsworth Q. M. for Carrie with Mrs. Burkholder, \$6.25; general work, \$1.10.....	7 35
East Dixfield aux.....	2 00
East New Sharon, Mr. and Mrs. Z. A. Dyer, one-half each H. and F. M.....	4 00
Litchfield Plains aux. for Tipperi, and on L. M., Mrs. L. E. Shorey.....	12 00
Richmond Village aux., \$4.00; S. S. \$1.25 for Miss Coombs	5 25

NEW HAMPSHIRE.

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Gilford Village aux., one-half each, Miss Butts and Mrs. Lightner, \$9.00; outfit and passage of missionaries, \$4.00.....	13 00
Holderness church, one-half each, Mrs. Lightner and Miss Butts.....	1 00
Lake Village church.....	2 05
New Hampton Y. P. Soc. for school at Midnapore.....	3 00
Sandwich Q. M. coll.....	7 00
South Weare, Miss B. C. Whitaker for Betsey's work with Miss Coombs.....	6 00
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West Campton for Mrs. Lightner and Miss Butts.....	\$1 00
Walnut Grove aux. for Mrs. Lightner and Miss Butts...	4 75

MASSACHUSETTS.

Taunton aux. Western work....	2 00
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Auburn, "Crystal Band," Miss H. Phillips.....	5 00
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Olneyville aux., Miss Franklin.	3 75
Olneyville aux. for Miss H. Phillips.....	11 25
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Providence aux., Greenwich St., for Miss Phillips.....	6 25
Providence aux., Greenwich St., for Miss H. Phillips.....	6 25
Providence aux., Park St., Mrs. A. R. Bradbury for Miss H. Phillips.....	5 00
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Providence, Roger Williams Y. P. S. C. E. for Miss Franklin.....	18 75
Pawtucket, "Little Workers," Western work and balance L. M., Mrs. D. A. Arnold..	15 00
Pawtucket "Union Mission" for Miss Franklin.....	2 50
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Warwick, "Birthday Band," Storer.....	5 00

NEW YORK.

Poland, Mrs. A. Coon, one-half each, H. and F. M.....	10 00
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INDIANA.

LaGrange Q. M. for F. M.....	10 68
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MICHIGAN.

Grand Rapids Q. M. aux. for F. M.....	14 50
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Gobleville aux., one-half each, Miss Coombs's salary and Storer.....	\$8 43 18 02
Lansing Q. M. aux.....	
Shelby, collection at Q. M. for F. M.....	2 65
Van Buren Q. M. for F. M....	5 16
IOWA.	
Bryantsburg aux. for F. M.....	19 81
Delaware and Clayton Q. M. aux. for State work.....	10 00
MINNESOTA.	
East Castle and Castle Rock	

aux. for school with Miss Coombs.....	\$14 00
Total.....	\$354 97

NOTE.—The money contributed by Mrs. Peirce of Abington, Mass., will be used for L. M. of Mrs. E. B. Stiles, instead of Mrs. A. L. Gerrish who is already a L. M.

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